

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 31 Vol. XXII.

Tuesday, August 9, 1870.

Price One Penny.

FOURTH OF JULY IN SALT LAKE CITY.

[CONTINUED FROM PAGE 485.]

Being equal in rank as in rights, and bound by no code but that of religion or the public will, they instituted government on the basis of equal laws for the general good. That compact has been regarded as the first instrument of civil government ever subscribed as the act of a whole people. It was democracy pure and simple.

"And can we deem it strange,
That from their planting such a branch
should bloom
As nations envy?"

It followed as a necessary sequence that from such seeds the great truths should spring that all men are by nature equally free and have inherent rights; that religion can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to it according to the dictates of conscience. A people of such a parentage, entertaining such views, and breathing an atmosphere in which tyranny could not thrive, were ready to uphold and defend the theory of the British Constitution, not as rebels, but as free Englishmen standing up for the liberty which it guaranteed. They had rights, and they were conscious that if they permitted those rights to be infringed upon, they but encouraged the growth and development of a despotic exercise

of power hostile to liberty, and hence when encroachments were attempted by Britain, they were met with prompt and energetic protest, and, that failing, with armed resistance.

On the one hand the Colonists regarded their charters as solemn contracts between the Crown and themselves; on the other hand the minions of British power, repudiating this doctrine, declared the charters not contracts between two independent parties, but grants of powers and privileges from the King, which the people of the Provinces could claim only so long as the Sovereign chose to ratify them, and which he always had the power to annul—a doctrine of tyrants all the world over, the enunciation of which is not confined to times earlier than our own.

Where such differences of opinion existed there were not wanting instruments to increase and misrepresent them, whose chief aim seemed to be to make the King, Lords and Commons totally "deaf to the voice of justice and consanguinity." The most active of these were the officers who had been sent out in various capacities to the colonies by the British Government. Their letters to the Government and their friends gave a most unfavorable picture of the state of affairs amongst

the patriots, the temper of the people and especially of their leaders, whom they accused of making up, by their audacity and turbulence, for their want of respectability and influence. These men were determined to rule or ruin. They urged the necessity of the most coercive measures, and also that a change of Constitution and system of Government should be made; and they even went so far as to suggest the carrying of popular leaders from the Provinces to England for trial. Our experience enables us to understand what effect such letters as these would have upon a King and Parliament already exasperated because of the firm stand which their subjects had taken in resisting the Stamp and other tax acts, and in protesting against taxation without representation. The result was, a public opinion was created unfavorable to America.

It was an easy matter after that for the ministry to push bills through Parliament having for their object the complete subjugation of the colonies. Hardly a dissentient voice was lifted against the bill closing the port of Boston. This was the thin edge of the wedge which was to be mercilessly driven until, divided asunder, crushed and reduced to abject serfdom, the Americans should be brought helplessly prostrate to the feet of a tyrannical King. Another bill shortly followed which deprived the people of New England of almost every vestige of their ancient liberties. By this act the royal Governor was empowered to appoint all the civil authorities whatever, and these authorities were also to have the nomination of juries, functions which previously had been vested in the people themselves. Town meetings were also entirely prohibited, except for the purpose of electing representatives. Another act followed, designed, ostensibly, "for the more impartial administration of justice," which provided that the Governor might send any person indicted for murder, or any other capital offense, to another colony or to Great Britain for trial. This was followed by the appointment of a Governor who embodied within himself civil functions and the command of the King's troops. Against all these acts of injustice

America pleaded, remonstrated and petitioned in vain. The papers transmitted to England drew forth eulogiums from the elder Pitt, who found nothing to prefer to them in the celebrated writings of antiquity. It was obvious to him that all attempts to impose servitude upon the men who wrote and the bodies who adopted them would be vain and futile. The agents of the colonies also represented the actual condition of feeling and of affairs in America. A few British statesmen also warmly advocated the justice of their cause, and protested against the arbitrary measures of the King and his ministry, predicting that the Americans would not endure them; if they did, "they would no longer deserve the reputation of being descended from the loins of Englishmen." But all in vain. The feeling of the influential portion of the nation was expressed by the University of Oxford, when it addressed the King against the Americans as "a people who had forfeited their lives and fortunes to the justice of the State."

It was the will of Heaven that political connection or union between the two countries should be severed, and George the Third and his bigoted, short-sighted advisers were as much the ministers of the Supreme Ruler of the world in effecting this object as Washington, the two Adamses, Jefferson, Franklin, Lee, or any of the other Revolutionary leaders.

The conflict came—an appeal to arms was made, and the Colonists carried out by their acts the principles and resolves which they had proclaimed in their Immortal Manifesto. God was with them, giving wisdom to them in council and valor in the field, raising them up friends and controlling and overruling circumstances for the accomplishment of His divine will in making them a nation of freemen. No one can read the history of the revolutionary war without being impressed with this fact. Raw and undisciplined in the art and science of war, inspired by Heaven and the hope of liberty, the armies of the Republic ignominiously routed well trained troops, who on many fields and in many lands had established the most unquestionable character for bravery.

The like success attended the efforts of the patriots on the ocean, which is the more remarkable that England, at that day, had acquired for herself the proud appellation of "Mistress of the Seas."

Upon the foundation they built, under the sheltering care of the Constitution they promulgated, whose divine inspiration is demonstrated by its thoroughly cosmopolitan and catholic character, their descendants have reared a superstructure which has been the admiration of all mankind. Among the chief glories of a true civilization are learning, art and science, and in these respects the United States occupy a front, if not the foremost, rank among the nations. There are four names which, if they stood alone in art and science, would occupy such a proud pre-eminence as to gratify the most lofty ambition. I allude to Franklin, Fulton, Morse and Howe, for to America the world is indebted for the steamboat, electric telegraph and sewing machine, inventions which have done more for the improvement of the race than all others combined, excepting always "the art preservative of all arts"—printing.

To these might be added a long list of illustrious names whose united labors, discoveries and inventions have conferred benefits unspeakable on universal man. But it is not only in the arts and sciences, in the improvements in agriculture, manufactures and commerce, that America stands pre-eminent. She taught the nations the freedom and equality of man; she became their pioneer in great discoveries, and it was most fitting that from her bosom should come forth the new revelations of an ancient and long-lost faith. The circumstances and wants of the people, the age of the world, and the progress which liberty had made, marked the beginning of the nineteenth century as a fitting time for Joseph Smith to be born, the chosen instrument to reveal the pure Gospel in its fulness. All these developments in free government, in the arts and sciences, and in pure religion, were the natural outgrowth of the liberty secured to us by the Revolution. And in these things do we see the glories of the mere warriors of that eventful period eclipsed, for in the progress of

the arts of peace and civilization there is joy without mourning, and benefit and blessing to all without exception.

"Oh, not upon our tented fields,
Are Freedom's heroes bred alone;
The training of the workshop yields
More heroes true than war has known.
Who drives the bolt, who shapes the steel,
May with a heart as valiant, smite,
And he who sees a foeman reel
In blood before his blow of might!
The skill that conquers space and time,
That graces life, that lightens toil,
May spring from courage more sublime
Than that which makes a realm its
spoil."

To us who have assembled together this day the trials, labors and sacrifices of the revolutionary patriots are a hallowed theme. We reverence their memories, and desire to emulate their great example in risking all for right. To our view they are more than ordinary men—we recognize in them the direct instruments of Heaven, chosen and inspired to raise aloft the standard of liberty under which men from every clime and of every creed could dwell in peace and security, so long as they did not interfere with the rights of their fellow-men. Others, while watching their struggles and progress, could see the foundation being laid of institutions to secure to mankind the largest possible amount of liberty and happiness; but we go beyond that. We know that the Almighty, through the agencies of the revolution, prepared the way for the establishment of His own eternal kingdom—that kingdom in which the grandest prophecies of human freedom ever sung by angel, prophet or inspired tongue, will be realized. Of the people of this Territory, those who are not Americans by birth claim the nationality as theirs by heart and sympathy, and all feel proud in being the countrymen and fellow-citizens of Washington and his compatriots. They are our predecessors and fellow-laborers in the great work of the emancipation of our race, and the success which crowned their struggles and conflicts made the work in which we are engaged practicable. The achievement of their labors in "proclaiming liberty throughout all the land, unto all the inhabitants thereof," made possible, under the required conditions, the kingdom of God and the settlement of these valleys by a race of freemen.

[TO BE CONTINUED.]

LAWS AGAINST POLYGAMY.

(CONCLUDED FROM PAGE 484.)

But the question of polygamy (in a world y sense) is one that can no longer be evaded. The Mormons are not the only party interested. In the older States there are hundreds of thousands of marriageable women to whom marriage (under the monogamic system) is impossible. There are no unmarried men for them. These patient sufferers—victims of a cruel civilization—undoubtedly have rights which we, as humane and honorable men, are bound to respect. I do not mean the right to vote; but I mean the right to fulfil, unharmed, the highest destiny of their existence—the right to become mothers without incurring public disgrace, and without subjecting themselves and their male protectors to the penalties of enacted laws. Is it strange that some of these women, whose strongest instincts and highest aspirations are ignored by our laws, by our religion and by our conservative opinions, should embrace the new religion of Mormonism, which opens its doors to the relief of their physical wants and offers a sovereign preventive against involuntary old-maidism and involuntary widowhood?

Be assured that the wisest and most honorable way (and probably the surest) to prevent an overgrowth of polygamous Mormonism, is to admit free and fair competition—to make ample legal provision for the marital wants of our surplus women everywhere. If polygamy, or a system of permanent concubinage were legalized, (restraining or punishing those only who should be unable or unwilling to make due provision for the results of their sexual alliances.) I have no doubt that the general welfare and happiness of both sexes would be greatly promoted, and that the practice of toxicide and promiscuous prostitution would be vastly diminished. There are, no doubt, men enough who are both able and willing to provide for and husband all the marriageable women; and the law, by interfering with this natural and wholesome coalescence between the sexes, indirectly lends its aid to that foul monstrosity of our civilization—

professional prostitution, and its necessary concomitant, the venereal contagion.

In a monogamic community, the most frightful bugbear which presents itself to the imagination at the first thought of a plurality of wives, is female jealousy. But it is questionable, after all, whether female jealousy, which we find so rankly developed under our single-system, is not more the result of education than of instinct. It is indeed probable that this evil passion has, by the fostering care, through successive generations, of law, religion and public opinion, been nursed into a monstrous morbid growth. In countries where polygamy has long been an established fact, it is doubtful whether the man of several wives is so much annoyed by female jealousy as is his Christian antipode with his single wife.

There is really nothing in the nature of things to justify the passion of jealousy in woman. A man's natural love for his offspring begets in him a desire to recognize that offspring beyond suspicion. This justifies him in watching over his female companions, and scrupulously guarding their exclusive loyalty to him. But with woman, no such legitimate cause of jealousy exists. As to the maternity of her children she cannot be in doubt; she cannot be cheated. While she has many conceivable opportunities of defrauding the reputed father of her child with a counterfeit offspring, he has no conceivable opportunity of defrauding her. His fatherhood depends upon indirect and circumstantial evidence; her motherhood stands upon the incontestable evidence of her own senses.

Polygamy, it is evident, has a natural tendency to improve the race, while it is equally evident that monogamy has no such tendency. This is an advantage worthy of the grave consideration of the progressive philanthropist. Under a free polygamous system, superior men would attract a greater number of women than would be attracted by inferior men, and they would consequently father a larger

proportion of the children, thus causing a perpetual proportional increase of superior children. The restricting of each man to a single wife, places a wife within the reach of the lowest specimen of male humanity, with the chance of propagating his like to the same extent that is enjoyed by the highest specimen. It is a notorious fact that there are men not a few, who, either from natural defects or acquired vices, are quite unfit for husbands—quite incompetent as the guardians of families. Yet, by our present legal restraints, excellent women have often, as the only alternative, to accept of such, with the sure prospect of a life of poverty, and of a progeny degraded and ignorant.

Were men and women left in a measure free to act according to the dictates of reason, we should have less of that morbid sentimentality which is born of sexual starvation, nursed by novel reading, and doomed to find its grave in the marriage bed. Woman would no longer sell her birthright for a mess of pottage; she would no longer sacrifice the prospective welfare of her children for the transient gratification of her own selfish passions.

It may never become entirely practicable, but it is certainly desirable, that children should be begotten by the best specimens of male humanity, and be borne of the best female specimens. The natural tendency of a judicious system of polygamy would be to approximate to human perfection. In this way the considerate polygamist, looking forward to the welfare of his offspring, would encourage child-bearing with his more perfect wives, and restrain it, somewhat, in those less fortunate.

Another advantage of polygamy would be the more equitable distribution of property. Because wealth would favor polygamy and polygamy would increase the number of heirs, and thus would be avoided the individual inheritance of vast fortunes,

which is a universally acknowledged desideratum.

I have said but little of what might be said in apology for this time-honored institution, but enough, I hope, to convince the candid reader that it ought not to be condemned without a patient hearing. Let it be discussed as the slave question was discussed, and then we shall see what will be the verdict of the enlightened conscience of the nation. Truth is always safe in a fair and open conflict.

It has not been made to appear that the Mormons, in their polygamous practice, have encroached upon anybody's just rights. It has not been shown that their wives are less free—less kindly treated, or that their children are less amply provided for and educated than are the wives and children of their monogamic neighbors. Where then is the justice or the necessity of invading their peaceful firesides, of violating the sanctity of their family circles, to enforce a law in the making of which they have had no voice?

In conclusion, then, let me suggest that even-handed justice, tempered with humanity, can be meted out to these harmless polygamists so surely and so well in no other way, as simply to let them alone. It is this principle of scrupulously minding one's own legitimate business that lies at the foundation of the peace and order of society. Its importance is second only to the golden rule. Its violation breeds strife, anarchy and war. It is a principle not less binding upon the Executive officer of the Government, than upon the private citizen. That each private citizen should mind his own business, is a universally acknowledged duty. It is certainly not less the duty of all those who claim to be the conservators of the public peace, to interfere with the private affairs of others so far only as is requisite for the preservation of the harmony and welfare of the community over which their jurisdiction extends.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

Liverpool, April 27, 1870.
Mrs. Hume Rothery.

Dear Madam—With much pleasure

I have read, in the *Bolton Chronicle* of the 23rd inst., a report of your admirable address at the Co-operative

Hall, in that town, on the 21st, in favor of the repeal of the iniquitous and infamous Contagious Diseases Acts. [See STAR May 10 and 17.] My wife and family reside at Salt Lake City, Utah Territory, U. S. A., and though I am an American by adoption, yet I am an Englishman by birth, and I share in the just and uncompromising indignation of every true Englishman and Englishwoman against such demoralizing legislation as that which you oppose with so much eloquence and ability.

Be kind enough, dear madam, to accept of the assurance of my warmest sympathy with the noble movement in which you are engaged, and of my most earnest wishes for the speedy and triumphant success of your commendable efforts to effect the repeal of laws which are equally an unmitigated shame and reproach to the sons and an unmitigated indignity and degradation to the daughters of my native land.

I presume you are aware that the women of Utah already possess the right of suffrage. I may be permitted further to add that "men-midwives" are unknown there, and that it would be hazardous business to risk much upon the life of any man who manifested the temerity to carry into effect in that Territory such laws as those constituted by the Contagious Diseases Acts.

Allow me, dear madam, to subscribe myself,

With the greatest respect,
J. JAKES.

Middleton, Manchester,
April 28, 1870.

J. Jakes, Esq.

Dear Sir—I beg to thank you for your letter of this morning, and if only all Englishmen, and I may add Englishwomen, felt as you do, we should have a nearer prospect of the success which I cannot, ultimately, doubt will attend this movement.

As I infer from your expression, "wife and children," that, though a resident of Utah, you are not in all respects committed to its customs, I hope I may without offence make one or two inquiries, which probably none but a resident there can answer.

I saw some time since the announcement that the suffrage had been accorded to the women of Utah, and what I want to know is whether this can possibly result in anything but the abolition of polygamy? It seems to me female humanity must be different there from here, if there be any other possible outcome of female enfranchisement. I am aware that polygamy was no original or integral feature of Mormonism, but was engrafted upon it by one body of them, thus entailing, if I am rightly informed, separation from another body. From accounts I have read, the people of Utah appear in other respects remarkably moral and industrious, and it seems a great pity to me that they should be fettered by what, in my opinion, is only another form of the legalization of vice—a violation of the laws of Divine Order. The creation of (approximately at least) equal numbers of the sexes proves that Nature, to use no higher word, intended one man for one woman; and to legalize either polygamy, polyandry, or prostitution is equally, though differently, legalizing a violation of Divine and natural laws.

Further may I ask whether all who reside in Utah are obliged to profess Mormonism, and whether among professed Mormons all, or many, or only a few, are practical polygamists?

I have felt considerable interest in some of the accounts which reach us here of the community in Utah, and I hope therefore you will excuse my taking advantage of the opening your letter seems to afford of obtaining information on these points.

I am, Sir,

Yours very truly,
MARY C. HUME ROTHERY.

Liverpool, April 29, 1870.

Mrs. M. C. Hume-Rothery.

Dear Madam—Yours of yesterday, inclosing "A Loyal Englishwoman's Prayer and Petition to her Majesty Queen Victoria against a System of Legalized Prostitution," thanking me for my expression of approval of your recent speech at Bolton and my sympathy with the movement in behalf of which it was made, and requesting some information concerning social affairs in Utah Territory, U. S. A.,

came to hand this morning, for which be good enough to accept my obligations.

Permit me to express the earnest wish that said prayer and petition will be graciously received and speedily granted.

In present reply to the request which you do me the honor to make, I may assure you that it will afford me great pleasure to comply therewith at my earliest convenience—say in a few days.

Meantime, dear madam, I have the honor to remain,

Most respectfully yours,

J. JAKES.

Liverpool, May 11, 1870.

Mrs. Mary C. Hume-Rothery.

Dear Madam—After a rather longer interval than I anticipated, I address myself to the pleasure of answering your kind note of inquiry of April 28. Perhaps I shall be excused if I do not answer your questions in the exact order in which you present them.

You ask, whether all who reside in Utah are obliged to profess Mormonism? No, not by any means. Utah is one of the Territories of the United States, having a Governor, Secretary of State, three Judges, a Marshal, and certain revenue and some other officers, appointed by the Federal Government, and having a Legislature (two houses) elected by the people of the Territory. The Governor, generally sent from the Eastern States, and having no particular sympathy with the people of the Territory, has an absolute veto on all the proceedings of the Legislature, and the Federal Congress can annul any law passed by the Territorial Legislature. You will readily perceive, therefore, that the legislative power of the people of the Territory is exceedingly limited, and consequently in Utah a man must be as free to belong to what religious organization he chooses as he is in any other portion of the United States. Besides, the Constitution of the Union guarantees to every man the right to worship God according to the dictates of his conscience.

You ask, whether, among professed Mormons, all, or many, or only a few, are practical polygamists? Any Mormon who does not believe in the doctrine of polygamy is accounted igno-

rant, and weak in the faith. But every Mormon is not a practical polygamist. I became a resident of Salt Lake City in 1856, but I have not made it a practice to inquire into the domestic affairs of my neighbors, and it is perhaps difficult to say exactly the proportion of men in Utah who have more wives than one. It is frequently stated at from one-fifth to one-tenth of the adult men. Probably the truth would lie somewhere between those figures. So that all the women who desire to be married have the privilege to be married to worthy men, that is sufficient. I see no further necessity for polygamy, and that does not require every man to be a practical polygamist, but it does require the majority to be favorable to polygamy.

You understand that polygamy was not an original feature of Mormonism, but was engrafted upon it by one body, thus entailing separation from another body. Those are not the strict facts in the case. The Mormon Church, or, in more exact phraseology, the Church of Jesus Christ of Latter-day Saints, was organized in the State of New York, April 6, 1830. The doctrine of a plurality of wives was divinely revealed and privately taught and practiced about 13 years afterward, and in the lifetime of Joseph Smith. It was publicly taught at Salt Lake City in 1852, and also in Washington, New York, and other portions of the United States, and in England. All the sound members of the Mormon Church believe in the doctrine of polygamy. Small numbers of persons, who at different times have been disfellowshipped from the Church, for various reasons, oppose polygamy, in common with other religious parties outside, but there has been no separation of any bodies of Mormons on account of polygamy or any other doctrine. When any persons in the Church cannot abide the laws and doctrines thereof, such persons are liable to be cut off, or excommunicated; and when they are cut off, they go their own way, but are not Latter-day Saints, or Mormons, any more, unless they repent, and enter the Church again by baptism.

You wish to know whether woman

suffrage in Utah can possibly result in anything but the abolition of polygamy. I shall not take upon me to say precisely what will be, but I should like to break the information to you as gently as possible that the result which you think probable, I consider exceedingly improbable. Already 25,000 of the women of Utah have assembled in mass meetings in different cities and towns in the Territory and asked the Federal Congress not to enact laws to prohibit polygamy.

You say it seems to you that female humanity must be different in Utah from what it is here, if there be any other possible outcome of female enfranchisement. Well, my dear madam, judging by my own feelings, and intending no disrespect to the women of England, I have no doubt that the men of Utah individually consider their wives the fairest among ten thousand, the altogether lovely, the fairest of the fair, the *creme de la creme* of womankind, the pick of all the earth. I know some of those men think their wives the very best women in the world.

To speak a little more prosaically, I may say that, leaving to savans and philosophers to determine precisely and positively, quantitatively and qualitatively, the mathematically exact ingredients, still I may be permitted to avow my firm belief that the women of Utah, chemically and psychologically, are of very similar composition to the women of England. I cannot think that the constituent elements of the women of the two countries very materially differ. The women of Utah appear to be of like passions with the women of England. Both races claim to be the daughters of mother Eve, and to be composed of the dust of the earth, eliminated therefrom by the good, old fashioned, peculiar, and mysterious, but (in part) universally

understood process, at least I have never heard it even hinted that the women of Utah aspire to any other origin. Indeed they are very well satisfied with the established *modus operandi* I have indicated. I know perfectly, by certain outward and visible and indubitable signs, that they are so completely enraptured with that mode and are such wonderfully apt students in that interesting department of the school of nature, that it will be difficult for the women of England to excel them. Now should not this beautiful and heavenly characteristic make their fortunate husbands think all the world of them?

It has been accounted a noteworthy trait of the nobility of feminine human nature, for a woman to generously share with the needy babe of another the lacteal nourishment which nature has ordained for her own offspring. The nobility of soul among Mormon women has not only exhibited this admirable trait many a time, without money and without price, to my own personal knowledge, but traits infinitely transcending this. Truly dear to a Mormon husband is such a wife, and he may well exclaim admiringly to her, "Many women have done virtuously, but thou excellest them all." O the women of Utah are a noble race, doing infinite credit to their lovely sex. The Mormon women exhibit a noble spirit of self-denial for the benefit of the sisterhood generally, of which many of the women of England may seem not to be capable. But I will not assume to be certain upon this latter point, until they have had the privilege of trying. For I am confident that England produces some, and I fain would believe many, of the best women to be found on earth. Indeed many Mormon women are English-women by birth.

[TO BE CONTINUED.]

The New York "Herald" hopes that the Mormons will abate the grasshoppers, and that Congress will abate the Mormons, but, lest the grasshoppers should multiply and cause general famine, that the Federal Government will also offer premiums for the destruction of the grasshoppers.

The Earl of Shaftesbury says, "If his Holiness the Pope had a wife, she would not allow him for an hour to remain in the belief that he was infallible." Does Lord Shaftesbury mean to say that a bachelor can be infallible? Why, goodness, there are lots of heavenly things no bachelor knows anything at all about.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 9, 1870.

PREACHING THE GOSPEL.

To preach the Gospel is the calling of an Elder, especially when on a foreign mission, whether such preaching be among the Saints or the world, and an Elder always feels well and in the line of his duty when he is endeavoring to teach people the principles of the Gospel. The great business is, not particularly to preach splendid sermons, which may be all very well in their way, but to enlighten the minds of the people and bring them first to a belief in, and then to an obedience of, the truth, that they may be saved and exalted in the Church and kingdom of God. That is good preaching which is best suited to the circumstances and condition of mind of the people at the time, which lays before them just those things which it is best for them to learn and attend to at the time, those things which they are prepared to understand and appreciate at the time, rather than things which people may have to attend to years or generations hence, or things which more immediately concerned the people who lived hundreds of years ago, and it matters not so much how people are enlightened so that they do learn what they must do to be saved. They may learn it by reading STARS or tracts or volumes, or by fireside conversation, or by in door or out-door preaching, no matter. All these are lawful ways of exhibiting and acquiring light, and the wise Elder will employ each of these methods of enlightening the people as his good judgment, aided by the dictation of the Spirit of the Lord, may suggest. Sometimes one method is effectual and sometimes another. It is the privilege and the business of the Elders to diligently seek to discover which is most appropriate, and when, and then to employ such methods at such and such times and places, and with such and such persons, as may be evidently most suitable, and most likely to accomplish the purpose desired. Where and when out-door preaching is likely to do good, are the time and place to engage in that kind of preaching. Out-door preaching is sometimes advisable and sometimes not. In door preaching is nearly always in season, so is tract-distributing, and so also is fireside conversation or chimney-corner preaching. But discretion in all these ways of teaching the Gospel is a most excellent thing.

In speaking to a congregation, the large majority of which is composed of members of the Church, an Elder is exceedingly liable to forget the first principles of the Gospel, and the injunction to preach faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost, whereas those are the very principles which the Elders are especially instructed to proclaim to this generation, and which it is necessary to their salvation for men and women to understand and obey first. After those indispensable first princi-

ples come a few others, one of the greatest of which is that of the gathering from among the wicked nations, in order that the Saints of God may become one people, His peculiar people, organized as fast and as perfectly as may be according to His laws, so that they may exist and sustain themselves and grow and increase in numbers, power and influence while He shall pour out His judgments upon those who will not repent of their sins and turn to Him and keep His commandments. In all preaching and testifying to the world, every favorable opportunity should be taken advantage of to unfold the first principles of the Gospel to those who are willing to listen to the truths of heaven, and especially to those who are desirous to learn what they must do to be saved from the wrath to come, not forgetting these first principles to talk about some of the "mysteries of the kingdom," which are not the things which it is needful to the salvation of the world for people to trouble about until they get to Zion.

J. J.

HOW A REV. DOCTOR OPPOSES MORMONISM.

—o—

Rev. Dr. J. P. Newman, in his answer to Elder Orson Pratt's letter, in the New York *Herald*, proceeds on the spiritualistic plan common to most of the religionists of the day. When the Rev. Doctor meets with an awkward quotation he contends that it does not mean what it says, but means something different. If the Doctor will persist in explaining the Scriptures away, there will be no necessity of any one discussing with him what they say on any point. It will be all-sufficient to say at once, "Let the Bible be ignored," and save all further talk about it.

The Doctor relies on "the spirit of the age" to exterminate Mormon polygamy. Probably he forgets that "the spirit of the age" crucified the Lord of life and glory, slew the Apostles, persecuted and wore out those who received their testimony, and destroyed the organization of the primitive Church. However, there are good reasons to believe that "the spirit of the age" will not be so triumphantly successful in this day as it was in that. The success which that spirit achieved in the days of Noah is authoritatively stated in holy writ to be typical of the kind of success which it will achieve in the latter days, and that is not very encouraging to the Doctor and the other adherents of that ungodly spirit.

The Doctor contends that many women hold off from marriage that they may devote their lives to some higher and holier destiny. This is sheer nonsense, transcendental claptrap. The matron is the perfect woman, as the Scriptures indicate. There is no higher and holier purpose for woman than that for which she was expressly created and ordained, nor for man than that for which he was expressly created and ordained. If, because of certain physical or psychological weaknesses, impediments, or defects, a man or a woman decides to forego marriage, such cases are simply exceptions, and no general law can be based upon them.

The Doctor argues that if the Bible authorizes polygamy, no subsequent revelation was needed; and if the Bible does not authorize polygamy, then polygamy is anti-Scriptural and criminal. The Doctor forgets that it is the prerogative of the Almighty, and not of man, to determine when and where

and what He shall reveal. The Doctor's argument on this point is all of a piece with that of the great Mahometan, Omar I., who burned the Alexandrian library for the unanswerable reason that if the books therein were opposed to the Koran they ought to be destroyed, and if they agreed with it they were unnecessary.

The Doctor has made one wonderful discovery—that Moses, Abraham, Jacob, David, Solomon, and other eminent Bible heroes were married monogamically before they were married polygamically. This discovery of the Doctor's is of a nature exactly similar to that startling discovery made by a Scotch usher—that a man must be a bachelor before he can become a married man.

J. J.

CONFERENCE MINUTES.—We should be gratified to receive brief but circumstantial minutes of the various Conferences held in the Mission, as early after each as is reasonably convenient to the Presidents and Clerks of the Conferences respectively.

We respectfully invite and ever appreciate the correspondence of the presiding and travelling Elders, describing the condition and prospects of the work in their different fields of labor, that we may be the more perfectly informed of, and the readers of the STAR may understand also, the state of the Mission and the progress of the work. By the Elders and Saints reading of each other's experience, feelings, labors, success, and prospects, all are mutually cheered, instructed, strengthened and built up in their holy faith, and encouraged and stimulated to perseverance, diligence, renewed faithfulness and more spirited and effectual exertions in endeavoring to establish the Church and kingdom of God and cause righteousness to prevail upon the earth.

SANDWICH ISLANDS.—Elder Wm. King wrote from Laie, June 20, to Elder Geo. P. Nebeker, that the Saints and brethren there were all well and doing the best they knew. Drouth threatened a serious diminution in the yield of kalo, the chief food of the natives.

RELEASES AND APPOINTMENTS.—Elder Alma Eldredge is released from the Presidency of the Bristol Conference as soon as his successor is ready to take charge, and is appointed to preside over the Sheffield Conference after Elder F. H. Hyde's return home. Elder Thomas Howells is released from the Presidency of the Glamorgan, and appointed to preside over the Bristol Conference. Elder Geo. G. Bywater is appointed to preside over the Glamorgan Conference. These two latter appointments to take effect from and after the Conference at Aberdare, Aug. 14.

CORRESPONDENCE.

SCANDINAVIA.

Copenhagen, July 21, 1870.

President Horace S. Eldredge.

Dear Brother—So far as I am able to judge, the mission here in Scandinavia is in a prosperous condition.

Six persons were baptized in this city the night before last, and six or seven others are to be baptized to-morrow evening. In some of the Conferences in Sweden, the work is being particularly successful; and the future pros-

pects are very cheering. I shall start in a few days on a tour through Sweden, where I expect to be absent three or four weeks. As there is not a great deal of business doing in our Office for some time after the emigration season is over, it is my intention to travel all I can through the mission, to cheer and comfort the Saints, and do what good I can in the way of preaching to the people.

I find that an absence of seven years from this country makes quite a difference in my speaking the language. But I hope, with a little experience, to be able to speak it again with as much ease as I once did.

My health is good, and I feel first rate in my labors in this mission. I have felt a little lonely at times since Pres. Smith and the brethren left for home, but as soon as I commence travelling around in the Conferences I shall be all right.

Praying the Lord to bless you and all associated with you in the Office, I remain your brother and fellow-laborer in the cause of truth,

W. W. CLOFF.

SWITZERLAND.

Canton Bern, July 25, 1870.

President Horace S. Eldredge.

Dear Brother—I left Liverpool so early in the morning there was no time to thank you, which I do now most sincerely, for your hospitality and kindness during my recent and very pleasant stay at 42 Islington.

The evening of the day I left you saw me on board the steamer for Rotterdam, and twenty-four hours later I took passage on the Rhine boat for Düsseldorf. I remained there one day and went to Cologne. In the streets of that beautiful city, so quiet ten days before, I saw cannon in twos, tens and twenties, soldiers in the saddle, gendarmes hurrying to and fro, and the fortress walls placarded with a notice—“To Englishmen! The safest and quickest train to England.” France had already declared war, and the Rhine steamers were not allowed to go beyond Mayence, and as each thoroughfare was then closing in, I deemed it wise to take train from Cologne, which I did, and in due time arrived at my field of labor, where I

found Elder Edward Schoenfeld in good spirits and the work going steadily forward.

During the last half year forty-two were baptized in the Swiss and German Mission, and eighty-six souls sent from it to swell the army of our Lord in the mountains. The coming half year promises to be a much more fruitful one. Since my arrival here, three days since, I have baptized one, and before this scrawl crosses the frontier I shall add two more to the Branch here.

Ever striving to preach the Gospel, I remain your brother in Christ,
H. SNELL.

FRANCE.

Rennes, August 1, 1870.

President Horace S. Eldredge.

Dear Brother—Being in the midst of the French people I am able to tell you the circumstances in which they are, having seen the movements and departure of the troops from Rennes for the war, and being a witness of the distress of the people, of their mourning and weeping, and the general desolation of those gone away, as well as those who remain. It is a general cry, “Oh! what is going to happen?” The people are expecting terrible events, they fear and tremble for the result of the war. In regard to myself I am quiet and calm, and I thank God that I am a living witness to the fulfilment of the words spoken by our Savior and his ancient and modern prophets. I pray God every day that His will may be done in all things, for the Gospel to be introduced in France. May the Lord hasten the blessed day when our Elders will be able to come with liberty to preach with a loud voice in every town and country the good news and glad tidings revealed from the heavens to Joseph, the Prophet and Seer of the last dispensation, for the salvation of all the honest in heart of every nation, tongue and people under the whole heavens.

If there is no change for liberty in France in a short time, I expect to be in the peaceful mountains of Utah next summer, but I would rather see liberty granted to preach the Gospel in France, and remain with a good heart and free will two or three years

longer, and be the instrument in the Lord's hands to bring hundreds to the knowledge and obedience of the laws of heaven.

May the will of God be done in all things. My respects to sister Eldredge

and all in the Office, and to all my brothers and sisters in the Branch to which I belong.

I remain your humble brother in the Gospel,

WM. LEFEBVRE, SEN.

UTAH NEWS.

THE following are from the *Deseret News* to July 15:—

Excursion fares from Ogden to Omaha and back \$108.

The Indians were driving off stock from the Manti range, July 15.

The Third Judicial District Court was sitting at Faust's Hall, Second South-street.

Lady Franklin arrived at Ogden, July 12, staid one night, and passed on eastward.

Mr. Geo. Ottinger had made a fine oil painting of Washington on horseback, receiving a salute from his army.

M. B. Leavitt and Hattie Forrest were giving their "olio entertainment" in the 13th Ward Assembly Rooms.

Elder D. P. Kimball, Sol. P. Kimball, and Ephraim Williams, had left the city for Bear Lake Valley, after a short visit.

A fire at Springville, June 28, totally consumed the blacksmith and wagon-shop and barn of Samuel Carter. Loss \$2000.

Sister Adolphus Whitehead, of Washington, exhibited excellent specimens of straw ornaments for ladies' hats and bonnets.

"The editor of a dirty sheet up north was horsewhipped yesterday (July 12), by a 'pot-wreather,' for personal allusions, in his usual style."

Brother W. H. Anderson, of Portage, Box Elder County, wrote, July 1, that crickets and grasshoppers were reducing the crops about one-third.

Brother Evan M. Green wrote from Smithfield July 2, that the grasshoppers came there June 27, and had reduced the prospects for crops two-thirds.

Elder C. C. Rich left Paris, Bear Lake, July 6. No locusts there, but he met them at Swan Creek in full force. They had done some damage at the southern settlements.

Brother Warren H. Dusenberry wrote that the "Fourth" was observed at Provo in good style, with music, procession, oration by Dr. D. C. Roberts, address by Hon. A. O. Smoot, songs, toasts, and a ball.

Brother James Wilson, of Levan, Juab County, wrote, July 7, that the grasshoppers had taken all the grain there, scarcely 200 bushels would be raised. The present was the driest season for six years.

The "Fourth" was observed at Manti, Mount Pleasant, Ephraim, Richmond, Smithfield, Hyrum, Cedar, Harrisburg, St. George, Grantsville, Brigham, Willard, Huntsville, and doubtless numbers of other settlements.

A Montana nymph *du pave* and one of her patrons were waited on by the police in the Twelfth Ward one evening. She was fined \$100 and her house declared a nuisance and abated. Her visitor was held in bail of \$200 to appear the next morning.

The Seventh Ward Sunday School, directed by Superintendent McLachlan, and accompanied by Bishop McLelland and many of the parents of the child-

ren, had a pic-nic, July 8, at brother John R. Hill's farm on Mill Creek, where they enjoyed themselves in boating on a four-acre lake, swinging, dancing, etc.

Brother John Bennion reported favorably of matters in the southern mission. He was located at Panacca, Meadow Valley, and had charge of the co-operative sheep-herd there, numbering 1700 sheep. The range was good and the sheep were doing well. Another sheep-herd was about to be established on the same principle, also another co-operative cattle-herd, to be composed of the stock owned in the western settlements.

President Young and party, consisting of Presidents Geo. A. Smith and Daniel H. Wells, of the Presidency; Elders John Taylor, George Q. Cannon, B. Young, jun., and Joseph F. Smith, of the Twelve Apostles; and Elders Jos. A. Young, R. T. Burton, I. Groo, J. Clinton, S. W. Richards, D. B. Huntington, T. Taylor, David O. Calder, John R. Winder, H. C. Jacobs, L. S. Hills, B. Y. Hampton, Charles Livingston and O. P. Arnold, went to Ogden, July 9, to hold a two days' meeting. Saturday morning was occupied by Presidents Geo. A. Smith, B. Young, and D. H. Wells and Elder Geo. Q. Cannon; the afternoon by Elders John Taylor, Joseph F. Smith and Lorenzo Snow; the latter had come from Brigham City to attend the meetings. On Sunday Elders W. Woodruff, A. M. Musser and D. W. Evans joined the party. The forenoon meeting was addressed by President B. Young, Elder B. Young, jun., and President Geo. A. Smith; in the afternoon President D. H. Wells, Elders John Taylor and W. Woodruff and President B. Young addressed the meeting. The party returned to the city by special train on Sunday evening.

A severe hailstorm, followed by rain, visited St. George July 8, injuring the fruit, doing considerable damage to the cotton factory dam and watercourses, the grist mill, and the farms on the stream below the factory. President E. Snow and company started the same day for Panacca and the north western settlements on a two weeks' tour. Another storm ravaged St. George and vicinity, July 10, as will be seen by the following telegraphic despatch—"St. George, 12—There was a heavy rain storm here on Sunday evening of about four hours' duration. During the storm a large body of water rushed through the gap in the mountains northwest of the city, and spread out about 200 yards wide and swept away almost everything that stood in its path, through the west part of the city. Great damage was done to fences, farms, &c. A large amount of grapes and other fruit was destroyed, and some gardens buried in sand, three feet deep. The road between here and Washington was damaged to the amount of several hundred dollars."

The following is from the *Ogden Junction* to July 9—

The Ogden people had a great time, July 4. Procession, music, firing artillery, oration by Hon. F. D. Richards, speech by W. R. Keithley, Esq., toasts, athletic sports at Mr. Jones' Grove, performance at the Theatre, ball at Woodmansee's Hall, supper at the White House, fireworks, &c. Jas. McGraw, Esq., Col. W. Thompson, W. R. Reynolds, S. Bamberger, D. H. Peery, Geo. Rodford, Esqrs., and Hon. A. F. Farr, committee of arrangements; Col. W. N. Fife, Marshal of the day; J. Hall, Reporter.

SCRAPS OF NEWS.

THE WAR.—The Prussian press blames the quality of England's neutrality.—The shako is to be abolished in the French army.—During the war, travellers entering or leaving the French empire must have passports.—Hamburg is full of soldiers.—Royal marines at Port-mouth to be increased to 5,000 men.—Disraeli thus mildly generalizes the cause of the war—"There were ambitions in Europe, and many subtle schemes had been devised to gratify these ambitions."—The English yeomanry are armed with the Westley Richards rifle.—On Aug. 2 the French advanced on Saarbrück, and after a few hours' fighting the Prussians retreated. The French call it a great victory, but the Prussians intimate a strategic retreat.—Blockade runners are in demand.—The Fenians sympathize with the French, and the Orangemen with the Prussians.—French people were conducted in chains from Baden to Switzerland.—Large bodies of Bavarian troops decline to fight for Prussia.—Five hundred

German soldiers were upset from boats into the Oder at Breslau, and many were drowned.—Eugenie wanted to go to Metz to see the Emperor, embrace her son, and cheer the army.—The "Times" says this is no war of courtesy, but a life and death struggle, in which neither nation is likely to be nice in its distinctions.—The export of breadstuffs is prohibited from all North German ports.—The Prussians defeated the French at Weissembourg, taking 500 prisoners, the French encampment, and killing General Douay.—The Prussian Crown Prince defeated Macmahon at Woerth, Aug. 6, taking 4000 men, 100 officers, 30 to 40 cannon, 6 mitrailleuses, and 2 eagles. The same day General Von Globen routed the French army on the Saar, under Faily and Canrobert. The whole French line retreated.—England is on unshesath the sword if the independence or neutrality of Belgium be violated.—Paris and the department of the Seine are declared in a state of siege.—Marshal Macmahon experienced a serious check at Reichshoffen, Aug. 7.

THE OLD WORLD.—At Manchester Joseph Leigh got five years' penal servitude for uttering a counterfeit sixpence.—Election riots at Brussels and Ghent, several convents wrecked, troops called out.—The Pope, now he is "infallible" and cannot count upon French troops, says he "must rely upon God and see if he cannot come to an understanding with Italy."—Father Hyacinthe protests against "infallibility" and says the council was not in any sense Ecumenical.—Mr. Gough, at Kilmachomas, was worried to death by his horse when going to catch him in the field.—The Mont Cenis Railway does not pay, and winding up is under consideration.—Several prominent Liverpool merchants are hopelessly involved and have subjected themselves to criminal prosecution.—Mr. Wright of Kidderminster died from mortification induced by a thorn running into his hand.—The Wesleyan Methodist Conference and the United Methodist Free Churches Assembly, by unanimous vote, have adopted resolutions in favor of repealing the Contagious Diseases Acts, but the Liverpool "Mercury" says, "Judging by the tone of recent debates on the subject in the House of Commons, there is more likelihood of an extension than of a repeal of the acts."—When will people have sense to handle firearms carefully? At Langford a silly fool named Conn pointed a gun, thinking it not loaded, at a family named Bastin. Result—an infant killed, the mother dangerously wounded, the father wounded, and a young man lost his eye.—John Carr, of Gateshead, while drunk, threw a pair of tongs at his wife and fractured his daughter's skull.—Small-pox rages fearfully in Paris.—Mr. M. H. Cochrane, of Compton and Montreal, Canada, takes per the Allan steamer, 39 shorthorn cows and heifers and 1 bull, 2 Alderney cows, 24 Cotswold sheep, 19 prize Berkshire pigs, an entire cart horse, and a hunting mare, all first class stock, to a cost nearly 70,000 dollars. Two shorthorn heifers cost £2,500, a six-year-old cow 1500 guineas.—A famine is expected in Rajpootana in consequence of drouth.—In consequence of the infallibility dogma, Austria will pronounce the Concordat no longer valid.—Dundee is so scarce of water as to delay the trains.

THE NEW WORLD.—The "Cambria" won the ocean race by an hour and a quarter over the "Dauntless."—The hottest day of the season in New York was July 18, mercury from 90 to 99 degrees, 60 cases of sunstroke.—The Inman steamers will bring the mails from New York on Saturdays, coming to Queenstown, instead of the North German Lloyds' steamers to Southampton.—Mr. Murphy of New York sent his wife to the island for six months, and then obtained a divorce "by default."—President Grant has nominated Mr. Verner H. Vaughan, of Alabama, for Secretary of the Territory of Utah.—Major Jack Stratman, of San Francisco, knocked down and savagely kicked in the face and head Mr. Marriott, editor of the "News Letter." Mr. Marriott is 62 years old.—A Yale College scientific exploring party, Professor O. C. Marsh in command, are in Western Nebraska and the Rocky Mountain region. The purpose is mainly geological, and the intention is to make trips of one or two hundred miles on each side of the Pacific Railroad.—Chicago municipal debt is \$17,000,000.—Mr. Church Howe, U. S. Marshal of Wyoming, stands charged with various acts going to show that he has his price, and the people want to get rid of him.—St. Louis is trying to regulate the social evil.—The New York "Herald" is dissatisfied with Grant's "no policy" policy, and intimates that Congress looks at all topics in a small beer and small potato light, compared with the views of European legislators.—Gen. Geo. R. Maxwell has been chosen as the Utah Gentile candidate for Delegate to Congress.—American papers say that Geo. Cronyn was found dead at Salt Lake City, July 25, reported by suicide.—Mercury at St. Louis 97 to 104 degrees.—Red Cloud says if the Indians want be for peace, we will join the whites. He is sending his son east to be educated.—The "Idaho" arrived at New York Aug. 7.